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ABSTRACT

An historical review of cultural pluralism in the United States provides the framework for this consideration of the affirmative action program in the Dallas Independent School District (Texas). The program was designed to eliminate institutional racism through initiating structural changes in curriculum and program improvement, management, personnel development, and community involvement. This report lists the changes instituted in each area on the basis of organization, content, function, and innovation and concludes with a plea for educators everywhere to take the initiative in institutional renewal. (Author/WD)

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III. CULTURAL PLURALISM

TABLE OF CONTENTS

A. INTRODUCTION 61-65

B. HISTORICAL IMPLICATIONS. 65-72

C. ALTERNATIVES AND/OR SUCCESSFUL STRATEGIES. 72-84

Dallas Independent School District

EA 012 442

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America's Bicentennial observance affords individuals, groups, and institutions the opportunity for celebration and exultation as well as sober reflection and some shades of shame about the level of progress that we have made in some arenas.

That progress - or lack of it - is and has been an integral part of the cultural mentality of the nation since its beginnings. Two centuries ago, the great statesman, Thomas Jefferson, wrote these profound and prophetic words:

> "We hold these truths to be self-evident; that all men are created equal; that they are endowed by their creator with certain unalienable rights ... that whenever any form of government becomes destructive to these ends, it is the right of the people to alter or to abolish it."

This Declaration of Independence was signed by fifty "men of mark" and carried within its ethos the triumphs and the tragedies which we share today.

Our two basic documents - The Declaration of Independence and the Constitution - are profound statements. However, inherent in their greatness was a striking contradiction between The Declaration of Independence with its concern for human rights and its egalitarian pronouncements on the one hand and the Constitution which allowed for slavery on the other. This schism continues to this day and constitutes the essence of the legal, social and moral sturggle within the nation.

We are a nation of immigrants. Black Americans are the only group that did not come willingly to these shores. Ten million died or were killed or committed suicide during the terrible years of the "middle passage". Thus slavery - "The Peculiar Institution" - engulfed and engaged the nation in a human struggle which continues to this day. This phenomenon is thrown

against a backdrop of a search for freedom - the great democratic experiment - and the most powerful idea known to modern man.

The civilization that tolerated slavery dropped its slave holdings, but feelings remained. Slavery ended, but rejection, discrimination and other attributes of a slave mentality remained in the minds of many of the people and, more profoundly, in the institutions which they developed.

The Native Americans (Indians) were according to best estimates about seventy-five million strong at the time of Columbus' European invasion. Their heritage, too, reveals an unrecorded history of human struggle. These two social, human issues provide the bedrock for the challenges which face this generation.

Robert H. Anderson has said:

> Americans, including those who teach, suffer from an endemic lack of interest in history. Like most people over the ages, we have nurtured and cherished our myths and legends. Our general predilection for forgetting or prettying up the embarrassing and the shameful is abundantly evident in the history that we have chosen to pass on to our young.

That "history of choice" has resulted in a serious dilemma for the nation. It has meant that the current unrest in the body politic is not occasioned by a new wave of immigrants but by its earliest settlers who predate Columbus and the Mayflower. It has resulted in the deferment of the great American dream, and that deferment now threatens the survival and extension of our democratic way of life. Because of the earlier failure to develop a society where each ethnic group is politically equal, this generation is called to do what no generation of Americans has ever done. As indicated by the late President Johnson, we are challenged to eliminate the educational retardation of minority groups in one generation and to educate all the children of all the people according to a single standard.

One of the most promising responses to our dilemma is the thrust toward reforming our major institutions to ensure that they reflect a pluralistic rather than a monolithic ethos.

Cultural pluralism is a concept which focuses on the realities of the total American experience both in the academic and the socio-cultural diversity and would simultaneously maintain our common humanity.

Obviously, the concept of cultural diversity must address the intellectual void in the culture of our institutions. The "great acculturators", educators and education, must be the primary catalysts for redressing the years of neglect suffered by America's ethnic minorities. Ideally, our predisposition toward European cultural values and the legacy of myths and misinformation regarding ethnics of Afro American, Asian American, Mexican American and Native Americans can be offset. Our elitist assumptions and traditions in schools and other institutions can be diminished. Hopefully the divisiveness in the American collective spirit can, thereby, be reduced.

The essential thrust of cultural pluralism in education is the democratization of schools and schooling for a democratic society.

Traditionally, one of the major roles of the schools has been that of educating all Americans for "Americanization" - meaning the melting pot ethos. There is a growing awareness that the melting pot ideal is less than ideal and is primarily, an ethnocentric concept. The image of the melting pot implies that there is a consensus culture. In theory, this culture of "mainstream America" is a conglomerate of the contributions and lifeways of all of the groups who have entered into the building of America.

Cultural pluralism refers to the disciplines or content areas related to the history and culture of ethnic minorities presented in tandem with that of the majority culture. It also includes the salient concepts involv-

ing the role of women and socio-economic class factors inherent in shaping a new framework for the major institutions and creating a new idealogy to permeate the mind of America.

Because the experiences of dominant white groups and those of ethnic minorities are so intimately related, the very roots of racism and exploitation are deeply imbedded there. It is also from these same experiences that many myths have been created to justify exploitation of minorities. In reality, myths about the dominant white group are shattered when people learn the hidden facts about ethnic minority groups. As someone has said, "Truth is to thought, what justice is to institutions".

The task imposes a heavy responsibility on the schools and schooling. Because the minority experience is part of the human experience, education should then deal with the total experience of man. The curriculum must be modified to be more relevant and representative of our pluralistic society. This modification must be reflected in content, materials and teaching/learning approaches.

> Ethnic content can serve as an excellent lens to help white America to see and truly know itself since white racism is deeply implicated in the cultures of America's ethnic minorities. The fact that many white Americans accept myths about minority groups without question indicates how bound they are by their own values and prejudices.

Ethnic content, viewed anthropologically, can help release white Americans from this kind of psychological captivity.

To point up the contributions of ethnic minorities to the life and culture of the United States would provide a curriculum more academically valid and authentic. Since the pursuit of truth is at the core of educational excellence, debating the issue is hardly appropriate at a time of escalating change.

Students of Afro American, Asian American, Latin American, and Native American descent suffer from ignorance of their extended past. Evidence suggests that students make better progress when they have adequate perceptions of themselves. Indeed, faith in oneself has always been a touchstone for success. Therefore, to the extent that we make it possible for minority group students to identify with the content and material which we use in teaching, we may then assume that they will have greater motivation and higher academic achievement. Positive self-esteem and achievement seem to walk hand-in-hand.

Schools are one of the social institutions for passing on inherited attitudes and values. It is therefore imperative that educators and education begin to redress the inequities, the injustices, the disparities which they, with other institutions, have perpetuated.

HISTORY OF PUBLIC SCHOOLS

The public schools of America grew out of the concepts of education brought by the European colonists. The schooling was tied to rank and wealth in England; those born poor were felt to need no schooling. They would be better servants if they did not know too much. Only the upper classes voted or exercised any political power; the common people needed no understanding nor participation in public policy.

> Regarded everywhere as a privilege that went with blood and money and as the concern of the church rather than the state, education, beyond the flimsiest rudiments was the preserve of a small minority, most of whom hoped someday to ascend in the affairs of state or church, to run the family estate, to carry on trade or commerce.

After the entrenchment of the colonists, a method of replenishing the labor force was devised. Apprenticeships were a method of specific direction,

observation, and imitation. Apprenticeship laws were the first attempts by American government to compel the education of children.

As the control of education moved from the church to the state, a newer type education that would be more utilitarian, or practical for business was created.

Progress toward public education began with the passing of laws which stated that the state could require children to be educated; the state could require towns to establish schools; the civil government could supervise and control schools by direct management in the hands of public officials. Also, public funds could be used for the support of public schools.

For two hundred years we have perpetuated a system of education organized by and for the white middle class - and, in the main, for the males of that group. Time does not permit a detailed discussion of the exclusions and limitations placed upon women, but most of the social synamics of racial discrimination operate also in discrimination on the basis of sex.

Schools have aspired to be the great democratizing force of our society, that it serves the interests of only one group is no longer a viable social institution in our multi-ethnic society.

Based on an individual's cross-cultural experiences, or lack of them, many perspectives or shades of meanings are attached to the term cultural pluralism. In order to identify certain parameters related to pluralism, the following concepts are offered as a basis for a common frame of reference.

AFFIRMATION OF DIVERSITY

The nature of a pluralistic society exudes human worth and dignity. People of representative ethnic and racial backgrounds affirm their

differences. The essence of the functioning of a pluralistic society is humanness. Humanness motivates and determines those actions that affirm diversity.

Affirmation of diversity evolves in the human who has affirmed himself. This personal affirmation must precede the affirmation of others. Diversity is enhanced and extended in the creation of a pluralistic society.

REPRESENTATION

A pluralistic society comprises all ethnic, economic, cultural, and racial backgrounds found in the geographic locale. Representation of differing backgrounds should be reflected in the decision-making process as well as the varying power groups.

ETHNICITY - IDENTITY

A focus on the concept of cultural pluralism is not reflected in America's traditional "melting pot" ideology. The concept of transforming ethnic groups through the American-ness (melting) process into a homogeneous society for many years dominated American schooling. While education that provides a common language and the tools of citizenship to all is desirable, in practice the melting pot concept envisions a uniformity impossible to achieve in human beings of diverse racial and ethnic stocks. It is rejected by groups who valus their heritage because it tries to deny ethnicity. Ethnicity means peoplehood, a sense of commonality or community derived from networks of family relations which have over a number of generations been the carriers of common experiences. Ethnicity, in short, means the culture of people and is thus a critical variable, which involves attitudes, perceptions, needs, modes of expression, behaviors, and identities.

Ethnicity is an inherent aspect of a pluralistic society. Commonalities among people bind them in their pursuits. Therefore, institutions must

recognize ethnicity when making decisions which must relate to individual or ethnic group perceptions, feelings and actions.

INSTITUTIONAL CHANGES

Provision must be made for focusing on institutional changes that deny plurality in America. Accepting individual ethnic differences while rejecting the whole ethnic group differences is an approach that many consider a major step in acknowledging cultural pluralism. Quite often the "acceptable individual" of a minority group may project the attitude or mentality of the dominant power group. Yet, it must be concluded that many individuals never fully conform nor wish to achieve consonance with the attitudes, values, behavior and appearance to meet approval of the dominant power group.

Institutions have a systematic means of excluding groups of people on the basis of race, sex and class. The system grew out of the needs and perspectives of the dominant power structure. This perspective implies that whites possess an innate superiority, and this mentality is built into the institution. This means that American society operates as though whites were innately superior. Even though individuals of diverse lifestyles may be able to relate to each other, the same persons may be unconscious actors who never question the whole system nor their role in it. Thus, institutions continue to victimize groups of people through a concerted effort by individuals who also are victims of the system. As a result of these actions, America does not know what it might have been, had it orchestrated the strengths of diverse cultural referents.

SCHOLASTIC VALIDITY

Plurality in curricular areas is the viable means of providing valid scholarship, ensuring academic integrity and creating more humane and refined scholars. Invalid scholarship is inherent in a monolithic curriculum that

either through omission or commission , perpetuates myths about race and sex. Scholarship, which must espouse accuracy and authenticity, cannot omit the heritage and/or contributions of minorities and cannot commit constant violations through stereotypical, degrading protrayals of ethnic minorities and women.

Scholastic validity will correct the unintentional sanctioning of the miseducation of all children through the exclusion of ethnic minorities. "Truth" - accurate presentation of diverse cultures - must prevail for adequate education of all children whether they be urban, surburban or rural/black, brown, yellow or white.

ETHNIC BALANCE

Restructuring the society to provide visibility of the usually excluded ethnic minorities often leads to overemphasis of one ethnic minority group and the continued neglect of others. If educators include ethnic content as a mere reaction to group pressure instead of as an attempt to provide a pluralistic education, a separate approach to teaching content studies is developed. In spite of the educational legitimacy given one ethnic group in the separate approach, it allows but does not require inclusion of an ethnic dimension in the curriculum.

Ethnic balance in the curriculum seeks to incorporate all ethnic groups into the total curriculum. The many facets of ethnicity - ethnic solidarity, interests and consciousness - can be expressed in terms that provide an appropriate ethnic balance for all students in the many areas of the school curriculum.

OPEN SOCIETY

One major function of schools and schooling should be to provide individuals with tools to help our nation become an "open society". The concept

of an open society means more than the age-old melting pot ethos, integration or the mere coexistence of a variety of cultures, value systems and life styles. It must mean the nurturing of each of these differences. Because the major institutions on the American scene have stood as roadblocks to this end, their manifestations of racism, sexism and elitism forced these excluded groups to develop revolutionary attitudes. Yet this present revolution is a generally peaceful one that tends toward the creation of an open society which ensures full participation of all human beings with rights not dependent on race, ethnicity, sex or social class

EQUITY VS EQUALITY

That "all men are created equal" is a basic principle recorded in the U. S. Constitition; that not all men are treated equally is recognized almost by all Americans. In moving toward equality for excluded groups, providing equal access to the rewards and opportunities of American society is only the initial step.

Prior to being able to fully participate in American society, excluded groups must be given access to rewards and opportunities because of past inequities imposed upon them. To be able to reap the benefits of those rewards and opportunities, excluded groups must be provided tools with which to negotiate the system on their own terms and from their own perspectives. These tools, among which is political equality, should serve as the base upon which a culturally pluralistic society is built.

STRUGGLE FOR CHANGE

Racism in this courtry has resulted in more than three hundres years of systematic subordination of Blacks and Native Americans by the dominant power group. Judicial institutions have traditionally paved the way for

the diminution and elimination of racism. As early as 1896, the Plessy vs. Fegurson Decision, with its provisions for separate but equal facilities for Blacks and whites, left its impression of the dichotomy in American society. Then came the constitutional ideals addressed in the 1954 landmark decision Brown vs. Topeka that legally ended "separate but equal" education for Black and white students as unacceptable.

Many attempts to focus on cultural pluralism have been dealt with through the courts - contestation of tracking of minority students; contestation of testing minority students and contestation of expulsion of disproportionate numbers of minority students.

In response to the 1974 mandate of the Court (see Case Study File Exhibit 2), the Dallas Independent School District developed an Affirmative Action Program designed to elininate institutional racism. The program was designed not only to help local schools in the Dallas Independent School District to implement affirmative action plans of their own, but to help the entire District - central staff and support personnel as well - to become a model of employment opportunity and equality of educational opportunity as it continues its thrust toward the elimination of institutional racism through:

(i) initiating institutional and structural changes,

(ii) training of teachers and counselors,

(iii) training students to deal with institutional racism, and,

(iv) becoming active in terms of its community and its environment in attempting to push programs of affirmative action.

The schools of America have a moral commitment to assure every individual's right to equal employment opportunity and quality of educational opportunity without regard to race, color, sex, age, or national origin.

This same moral commitment has now become the law of the land and that law carries with it very specific guidelines for its implementation.

It is important to note that the government, through its executive, legislative and judicial branches has stated that a commitment to equality of opportunity is not sufficient to comply with the law. It must be recognized that, although the Dallas Independent School District has maintained a dedication to equal employment opportunity, the impact of a racist and sexist society has had a damaging effect on minority students and women, and specific affirmative actions are necessary to eliminate these damaging effects from the District.

Because the Dallas Independent School District is a public school institution there is a singular need to focus attention on the application of equal employment opportunities for ethnic minorities, and women, as well as giving attention to equal educational opportunities for students. It is well to remember that the court ordered the Dallas Independent School District not only to help other institutions in Dallas understand discrimination against minority groups and women, but also to accept the responsibility of helping each member of its staff learn to use equal opportunity laws in dealing with discriminatory practices in their own particular employment situation or school setting.

ALTERNATIVES AND/OR SUCCESSFUL STRATEGIES

The Dallas Independent School District acknowledged that racism is inherent in its operation. Facing this problem, the District devised strategies for the diminution and elimination of racist policies, practices and procedures which inhibit the development of the pluralistic concept. Major changes to ensure a culturally pluralistic model were planned and implemented in four areas: curriculum and/or program improvement, manage-

ment, personnel (staff) development, and community involvement.

Curriculum is much more than the courses of study offered by a particular school or school district. It consists of all the experiences provided by the school - procedures, courses, methods, materials, events and activities. A curriculum for an open society must prepare individuals from all ethnic, cultural and social class groups to freely participate and to have equal opportunities to gain skills and knowledge that lend to self-determination and satisfaction of societal needs. Specifically, curriculum must emphasize the skills of rational thinking and analysis and the emotional and intellectual ability to cope with an array of conflicting forces as students become involved in discovery techniques. Students must be permitted to explore and to make mistakes without being penalized.

Finally the curriculum should address the needs of two distinct groups - the oppressor and the oppressed. The oppressor must become aware of or enlightened about the nature and manifestations of racism and the oppressed groups must also be apprised of the institutional nature of racism and the necessity of obtaining power to effect change.

The following list gives a smapling of actions taken in the Dallas Independent School District to develop and implement curricular change:

CURRICULUM/PROGRAM DEVELOPMENT

	Person(s) Responsible
Organization:	
Provided field trips, slide presentations of other cultures for study and analysis - Dallas Museum of Fine Arts	CDC - Art Skyline
Heard "Thoughts and views of an eighty-seven year old Black" Question and Answer period.	Data Services
Content:	
Provided a copy of a review of text materials for racism and sexism for social studies teachers	Instructional Services

Held sessions in English and Social Studies on importance of and contributions of various ethnic groups	Carter High School
Reviewed guidelines for eliminating ethnic bias in instructional materials	Instructional Services

Function:

Provided staff with information on Black dialect to develop concepts on relationship between language and culture to impact instructional program	Instructional Services
Held session on understanding of why a person behaves as he does	Support Services
Discussed realization of brotherhood	Support Services

	Person(s) Responsible
Discussed perceiving superficiality of externals	Support Services
Presented student representation of own ethnic groups - discussed family structure relationship. Held panel discussions related to families and home life.	CDC Child Development
Designed program to focus on the realities of ethnic minority experiences both in the academic and socio-cultural realms - affirm and resolve ethnic and cultural diversity - at same time, maintain common humanity	Social Studies Multicultural

Innovations:

Held rap session on racism in instruction: instructional materials, curriculum adaptation and personnel assignments	Instructional Services
Developed interaction program wherein children do not have the reading achievement of all students	Instructional Services
Designed program to enhance self concept by presenting media that they can identify with	Instructional Services

MANAGEMENT

Institutional racism can be perpetuated and protected by the formation of management policies and practices.

Data reveals that the District has taken strides in overcoming the biases

against minorities in areas of hiring and promoting. Minorities have been placed in positions of expanded leadership and in decision-making roles. This recent trend is having noticeable impact on the relevance and quality of the decisions that are being made.

If there is any area in management that is lacking in regard to racism practices, it is that of education of all personnel regarding cultural pluralism and the contributions of all races to our culture. An in-depth educational program would help deal with the issues of "reverse discrimination," "retreats from ratios" and other indications of an ill informed public and staff.

Hopefully, through educational impact, mutual respect and valuing of differences will be attained. Affirmation of all staff will be the end result, so that the establishment of the inherent dignity and worth of each individual will permeate the policies, programs and procedures of management.

MANAGEMENT

	Person(s) Responsible
Organization:	
Prepared guidelines on ethnic representation for club and class sponsors	Adamson High School
Established "open door" policy of counselors and administrators for students of all ethnic groups	Adamson High School
Organized Affirmative Action Planning Committee	AAP - Central Staff
Provided forms for determining ethnic composition of each department by level of decision-making positions	AAP - Central Staff
Reorganized the Student Council to provide for education of representatives by districts to insure minority representation	W. W. Samuell High
Content:	
Collected out-put from each of job classifications	Food Services
Included more ethnic food items on lunch menus	

Reviewed personnel and student assignment and transfer rules to eliminate racist policies	Secondary - Athletics and ROTC
Held a discussion on women as a minority group	Secondary Operations
Discussed staffing patterns as racist practices	Secondary - Creative Arts
Function:	
Made participants aware of how body language reflects cultural differences	Secondary - Clerical
Located desirable applicants of minority groups	Support Services
Approached minority workers in the subject of trained promotion	Support Services
	Person(s) Responsible
Interviewed each employee in an effort to locate instance of prejudice on the job	Support Services
Established guidelines to increase number of minority club members by 20%	Thomas Jefferson High
Innovations:	
Educated ethnic groups to accept or at least try the foods different from what they have accepted and eaten	Food Services
Viewed and discussed film on "Minority Pioneers" to focus on minority contributions	Secondary - Athletics and ROTC
Involved participants in role-playing activities on offensive language	Secondary - Clerical

PERSONNEL (STAFF) DEVELOPMENT

Revolutionizing the consciousness of school personnel is the most critical area in promoting cultural pluralism and in delivering a quality educational program. This revolution must include confrontation with culture itself - all of the values, myths, norms and structures that create it and continue to perpetuate it. Those overt, covert, conscious or unconscious behaviors of school personnel must be replaced by greater acceptance and valuing of cultural differences and institutional integrity. Even the most

well-defined curriculum of ethnic studies does not offer a viable alternative without a "new white consciousness" and the Third World perspective to focus on the real need for and strengths inherent in a culturally pluralistic society.

The Dallas Independent School District has approached the "new white consciousness" and included minority perspectives in personnel development in the following areas.

PERSONNEL DEVELOPMENT

Content:	Person(s) Responsible
Provided staff members with information on conflicts between WASP and Native American values	Elementary Operations
Defined for staff illustrations of racism: attitudes, behaviors and actions	Elementary Operations
Provided Life Leadership training materials	Secondary Operations
Held a two-day Cultural Awareness Workshop for all professional staff	Secondary Operations
Held confluence of cultures workshop for all professional staff	Personnel Development
Established multi-cultural resource centers in each district area	Personnel Development
Expanded emphasis on training to teach non-English speakers	Personnel Development
Developed concepts on Chicano culture and learning styles	Area I Teacher Center
Held a session to develop awareness of language differences, especially Spanish speakers	Area I Teacher Center
Discussed causes and nature of individual and institutional racism and strategies for change	Instructional Services
Presented lectures on cultural differences	Carter High School
Prepared annotated bibliography and other resources on Affirmative Action for each local building	AAP - Central Staff Director

Planned and implemented the following Affirmative Action Program professional growth sessions which included multi-ethnic representation: - Panel Discussion: Perspectives on Racism - Speaker: Institutional Racism (Dr. Dan Dodson) - Panel Discussion: Perspectives on Institutional Racism - Speaker: Racism in English Language (Mrs. Mary Galvan) - Speaker: Cross-Cultural Experiences (Dr. Serafina Colombani)	AAP - Central Staff Director
	Person(s) Responsible
Developed a mini-module on "Racism in the English Language"	AAP - Central Staff Director
Developed a list of offensive terminology from surveys of a select multi-ethnic sampling of Dallas Independent School District personnel	AAP - Central Staff Director
Function:	
Provided basic information on Affirmative Action: definition of institutional racism, needs and goals of the Affirmative Action Program	Instructional Services
Initiated Student Leadership development	Secondary Operations
Provided information on Affirmative Action policies which may be applicable to Teacher Center	Area I Teacher Center
Made staff members aware of how teacher attitudes, values, actions, classroom management and use of instructional materials manifest racism	Elementary Operations
Innovations:	
Provided packet of brochures and training booklets which focus upon cultural pluralism and coping strategies for survival in the system	Secondary Operations
Conducted a five-day workshop for administrators with an emphasis on humanizing administrative practices	Personnel Development
Utilized film on "Prejudice" for open discussion	Area I Teacher Centers
Held brainstorming session with resource teachers on overt racist practices observed during a specific time period	Area I Teacher Centers

The mobilization of people power in minority communities is vitally important now as more control and authority over social programs are given to the states. Planning the future of America rests primarily with minorities and this depends on their ability to mobilize power.

Accordingly, the community must organize around its ideologies and, bound by these beliefs, become involved in the decision-making process in areas including philosophy, curriculum design and goals.

The Community Relations Department has been deeply involved and interested in working with diverse community groups. Through community meetings and school-related organizations the school district monitors the pulse beat of the community. An exemplary activity has been the organization of advisory groups from each of the major minority groups: Afro-American, Mexican-American and Native American. These groups meet regularly with the General Superintendent and on occasions the Executive Team, the major decision-making entity of the school district.

COMMUNITY INVOLVEMENT

	Person(s) Responsible
Organization:	
Organized with American Jewish Committee a study: Racism in Textbooks Representative members from community served on the committee - colleges, religious groups, Protestant and Jewish members. Committee composed of lay citizens as well as professional educators Multi-racial containing Blacks, a Mexican-American and whites. Also among its members are Catholics, Jews, and Protestants	AJC
Appointed Community Advisory Committees	AAP Local Building
Toured Black Institutions, Businesses (Bishop College)	Personnel Department
Content:	
Criteria for evaluation textbooks in terms of racism	AJC
Used parent conferences in lieu of suspension	Bryan Adams High

	Person(s) Responsible
Community Advisory Committee planned and implemented symposium on institutional racism - SMU - Seminar on racism	AAP - Central Staff
Function:	
Provided the study for instruction of instructional staff in the nature of racism - racism in textbooks - inaccuracies of academic portrayal in areas of study - criteria to evaluate textbooks for accuracies.	AAP - Central Staff
Participated with Texas Women's University in utilization of college students as teacher aides	Personnel Department
Attended career day functions held on campuses	Personnel Department
Planned trips to parts of the state and country where a large percentage of Spanish speaking populations exist	Personnel Department
Provided paperback books as a means of widening the educationally disadvantaged child's knowledge of his/her understanding of all people	Instructional Services RIF
Innovations:	
Advertised through Spanish speaking radio stations related to employment opprotunities	Personnel Department
Placed newspaper advertisements in local papers as well as papers serving areas of highly concentrated Spanish speaking population	Personnel Department
Solicited support from different cultural groups in the community to purchase books to instill pride of book ownership in children	Instructional Services RIF
Provided student leadership training focusing on multi-ethnic problem solving	Personnel Development

UNFINISHED AGENDA

It is signally important for educators to take the initiative in institutional renewal. Educators must move forth for several reasons.

First, educational institutions are the only institutions through which all the people pass. They are the major acculturators and the only ones which can give a sense of what it means to be American.

Second, the educational system was created to deliver the skills needed by our society and also to transmit to the young the values and ideals which this nation cherishes. These values are critical to the sustenance of America.

Third, schools undergird the society. They either perpetuate or eliminate the mythology. Much misinformation related to racism has passed from generation to generation. There is a legacy of errors with which to cope. A major goal of educational institutions must be to focus on the immoral and inaccurate data extant in our culture.

The Bicentennial challenges educators to recognize and deal with the myths, the legends and the habits - both good and bad - that have carried forward from eight or more generations of schooling, so that a more informed, a more sincere and a more enlightened professionalism may emerge.

Today this country is faced with a new challenge to the establishment of the Hebraic-Christian ethic. It is a challenge presented not by a new wave of immigrants but by those who are not strangers to these grounds, by those whose land this was before most of us came, and by those whose blood, sweat and tears have watered every blade of grass and upon whose backs have been built the advantages and privileges enjoyed by a small minority of America's people.

Central to this dilemma is the fact that the roots are deep within American history. It is this indigenous, cultural schizophrenia which is so difficult to grapple with. No longer can the country continue to delude itself by waiting to see in the words of Langston Hughes, "What happens to a dream deferred?" For education is raceless and classless.

Racism, sexism and elitism are part and parcel of every institution and until those institutions are changed the vast majority of the people cannot change. That is why Rheinhold Neihbur, the eminent theologian could say, "It is better to change institutions than to change the hearts of men."

Minority persons and women must be empowered so that they have a part in helping to shape the solutions to these problems. The changes should not be made for ethnic minorities and women only, but because new perspectives must be brought to bear on the decision-making process. This would manifest overt humanism which speaks to shared power and undercuts the cliche that "power has to be taken".

In order to develop a more coherent pluralistic culture, this country will need to learn to understand, affirm and appreciate the concept of cultures moving side by side, giving of their strength, affirming their common American heritage and their own particular uniqueness. This model can facilitate the search for personhood, for peoplehood, for nationhood. Pluralism is a model for education - and society - more comprehensive, more inclusive and more humane.

All Americans must come to the realization that a nation is only as good as those values it actually practices, not those it espouses.

The strong link between human rights and international politics is fundamental. Approval of the Universal Declaration of Human Rights by the United Nations General Assembly in 1948 was an expression by the world of its belief in the inalterable rights of human beings. Even this profound pronouncement of human rights did not eliminate the indifference of men to the rights and interests of human species whose races, names and/or languages were not the same as their own.

Kurt Waldheim, former Secretary-General of the United Nations, made the following statement on the interrelatedness of the problems of mankind.

> Matters such as human rights, economic imbalances, the population problem, the increase in armaments, environmental and health hazards, the use of natural resources, the need to eliminate poverty and ignorance are, unhappily, global problems. Each

> is important and urgent, but they cannot be resolved singly. Each is part of the over-all universal crisis which confronts us - a crisis which can only be confronted effectively on a universal basis.

The current world dilemma is a call for all Americans to live at the highest level at which one can live - a moral plane. If as someone has said, "morality is moral only when it is voluntary", then a new consciousness must be born and a new ethos established. Personal and cultural transcendance must become the norm rather than the exception to the norm.

It is today that assumptions, policies and practices must be examined, for the decisions which are made today do, in fact, determine the future. The future does not arrive involuntary. It is summoned out of every act - voluntary or involuntary; every thought - humane or capricious; and every will - good or evil.

There is evidence all around to indicate that many white Americans are relinquishing their erroneous feelings of superiority. There is also evidence that many minorities and women are finding their identity, that they are learning to affirm themselves and their own humanity and, thereby are helping create a more humane society.

Abraham Lincoln was president of the United States in 1865, the year that Black Americans were guaranteed constitutional freedom from the torture and tedium of slavery and servitude. The last two hundred years have seen advances and retreats as people of all colors and kind search for peoplehood. From that search has evolved the greatest cultural revolution of all time. That revolution is the search for freedom which lashes from Maine to Madagascar, from Johannesburg, S. Africa to Jacksonville, Florida, from Dublin, Ireland to Dallas, Texas.

"There is a serene Providence which rules the fate of nations - which makes little account of time - little of one generation or race - makes no account of disasters - conquers alike by what is called defeat or by what is called victory - thrusts aside enemy and obstruction - crushes everything immoral as inhuman - and obtains the ultimate triumph of the best race by the sacrifice of everything which resists the moral laws of the world.

"It makes its own instruments - creates the man for the time - trains him in poverty - inspires his genius - and arms him for his task. It has given every race its own talent, and ordains that only that race which combines perfectly with the virtues of all shall endure."